1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

The maguey plant, or agave, was important to household economy for its sap, which was fermented to make a kind of beer. Not only was this pulque used both as a tipple and a ceremonial intoxicant, but it had an important nutritive effect as well in counterbalancing the lack of greens in the Mexican diet. The plant itself had many other uses. Its fibers could be twisted into twine or rope and woven into containers or even clothing. The thorns were excellent needles and had a more lugubrious use as instruments for mortifying the flesh in religious penances. The leaves as a whole sometimes were employed in constructing shelters or roofing huts. Small wonder that the maguey and the corn plants were symbolized as goddesses and worshiped accordingly.

The Aztecs cultivated cotton in many varieties. Tobacco they smoked for the most part in hollow reeds as a sort of cigarette. Late in their history they also used elbow-shaped pipes, probably for some ceremonial purpose, much as our modern Pueblos restrict pipe smoking to rain-inducing rituals. They consumed quantities of copal gum as incense during religious ceremonies and obtained rubber from Vera Cruz and the south, as well as from the dwarf guayule plant found in northern Mexico. The Aztecs, like us, found this material indispensable to their culture, for balls in their ceremonial game, *tlachtli*, and as a gum to fix feathers and other adornments to costumes. Bitumen, which came from the oil seepages in Vera Cruz, had its function as an adhesive and as a body paint. In western Mexico the Indians prepared a serviceable lacquer which they used to coat gourds and wooden trays. This incomplete list of plants and substances cultivated and exploited by the Aztecs and their neighbors gives an idea of our deep indebtedness to these past civiliza-

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

flung, down the steps; but his head joined the other skulls spitted on the rack beside the temple." (See Plate 61, top.)

Every one of the great monthly sacrifices had a dramatic significance, and a list of the principal feasts, the gods they honored and the month of their occurrence is set forth on Table XVII. Several authors have availed themselves of Friar Sahagun's matchless descriptions to set forth the elaborate rituals which we have lightly sampled here. The elements of time, training and elaborate preparation of costume, it can be readily seen, must have absorbed a large part of the resources of the tribe. The tentacles of ritual extended throughout the tribal activities, so that even games and sports were transformed into acts of religious meaning, although the participants undoubtedly derived a great deal of fun from their performance.

The ball game, *tlachtli*, was such a game, played in a court shaped like the capital letter *I*. Walls extended on either side of the stem of the *I*, and in the middle of each a stone or wooden ring was set vertically, in contrast to the horizontal position of a basketball hoop. The players tried to pass through this ring a hard rubber ball, which they could only strike with their elbows, hips or legs. There must have been some other method of scoring than by goals alone, since these, very naturally, were of rare occurrence—so much so that, in the event of one, players and backers had the right to snatch the wearing apparel of their adversaries. The game was played far and wide, courts having been found from the Republic of Honduras to southeastern Arizona. It has a special interest for us in that the first description of rubber, so important in our modern economy, was when Oviedo, in the sixteenth

1:Vaillant A-5 (1928-1936)1941 NU7 Aztec NU7

796 century, wrote of the game and the ball used by its players.[14]
526 (See Plate 57, bottom left; Fig. 3.)

525 There were also games of chance which were played with
796 a semisacred significance. One such game, *patolli*, utilized a board shaped like a cross, with spaces ruled in the arms, not unlike a version of the old-fashioned parchesi of our childhood. Macuilxochitl, Five Flower, the god of all games, was sometimes portrayed in connection with players of *patolli*.[15]

796 Another important entertainment involved the erection of
526 a high pole at the top of which a movable platform was socketed. Men dressed as gods or the birds into which the gods transformed themselves, and, fastened by ropes wound around the platform, leaped off into space. As they did so the ropes, unwinding, rotated the platform and gave the effect of flight to the circling performers. Each turn brought the birdmen nearer to the ground, and they were wont to alter their center of balance and adjust their wings, producing the effect of the rise and fall of soaring birds. This modest application of the principle of gliding must have created a spectacle of color and beauty. The ceremony is still performed in parts of Mexico, and the Volador, or flying place, of Tenochtitlan was, until very recently, the site of the "Thieves' Market" in Mexico City.[16]

782 The application of human sacrifice to the most simple cere-
174 monial act of thanksgiving offers a grisly contrast to the spirit in which these rituals were carried out. However, social and religious behavior are calculated to preserve human existence and ensure man's well-being, regardless of how warped the methods may become. It follows that the idea of sacrificing precious possessions to attain such ends would lead to the offering of the most precious gift of all, human life,

who did not draw his blood, they stripped him, nevermore restoring his cape to him. The overseers took it from him for good.

And when the arrows were being formed, no [man] lay with a woman. And the old men drank no wine; they became not drunk; they abstained and left the wine alone.

And when arrows were made, they brought out their measure; all were made of equal length. And the arrow-points were of equal length. None were larger than others; nothing was joined to them.

Thereupon, [when] the reed [shafts] were cut, they went to put them into the hands of those who fitted and put on the arrow-points. Securely they tied the [ends of] the reeds, binding them well with *maguey* fibres, so that the arrow shafts would not split back. They set [the points] in glue,[2] so that they were held fast, so that they were well embedded.

And when they had [thus] prepared them, then they applied pine pitch to the heads and the ends. This was done quite quickly.

And when they were finished, thereupon they were bound together; they tied them in [bundles of] twenty. And when they were assembled, then everyone was arranged in rows, all ordered in line, in procession, to leave [the bundles] there at the foot of [the Temple of] Uitzilopochtli. There they heaped [the bundles] together. And when they had come to make [this] offering, then all departed [to their homes].

And the fourth day was called "Arrows are made for the homes." All men made arrows in their homes. Thus all passed the time; thus all tried [their skill] and practised, having set up, at a distance, [the leaf of a] *maguey* plant, which they shot with arrows. Hence were apparent those who were good marksmen, the able bowmen, those who could well wield the bow.

And upon the fifth day, one was concerned only with the dead. For them they made small arrows, each one measuring a hand's length, and put upon them only a little resin. And their points were only sticks. They bound four arrows and four pine torches with loose cotton thread, and laid them where the dead lay buried. And they placed [there] two sweet *tamales*. There [they remained] all day. And at sundown they thereupon burned them for [the dead] in the same place. There they set them on fire.

2. Cf. Sahagún (Bustamante ed.), Vol. III, pp. 241, 298.

in amo mjço quipepetlaoaia, aocmo quimaca in jtlima, iccen quitquilia in tepãmanj.

Auh in jquac tlacatia mjtl, aiac cioacochia: auh in vevetque, amo quja in vctli, amo tlaoanaia, motlacaaltiaia, quimocaaltiaia in vctli.

Auh in muchioaia mjtl, oalquiça itamachiuhca, çan muchixquich, in muchioaia: auh in tlaxichtli, çã muchixquich, atle chicoviac, atle tlapatiliaia:

njmã ie ic tlateco in acatl, inmac quioallaztivi, in tlatlaxichaquja in quitlaxichaquja, vel quichtecuja in acatl, vel ichtica quitetecuja, injc amo cuitlatzaianjc in tlaxichtli: tzacupã in cõquetza, injc vel tilinjc, injc vel tzitzicaz.

Auh in occencauhque: njmã ie ic cococtzovia, in jquac, yoan itzintlan, çan iciuhcã muchioa.

Auh in oiecauh, njmã ie ic tlacuitlalpilo, cecempoalli in mocuitlalpia: auh in otlacenquiz, njmã ie ic onnetecpanalo, onnevipanolo, oncempantioa in mocaoaz in vmpa ictitlan Vitzilobuchtli, vncan concentecpichoa: auh in ẽnomamanato, njmã ic viviloa.

Auh injc navilhuitl, mjtoaia, calpãnemjtilo, ixquich tlacatl momjtiaia intechachan, çan iuhquj injc neaviltilo, tel ic neiciecoloia, ic nemamachtiloia: ce veca quioalquetzaia metl, quimjmjna, vncan neci in aquque vel quimaiavi, in vel momaimati, in vellamjna.

Auh injc macujlilhuitl, ça mjacaviaia in mjmjcque, quimchichiviliaia, mjtotonti, çeçemjztitl, no achitoton ic conococtzovia: auh in jtlaxichio, çan tlacotl: navi mjtl, no navi ocotl, concuitlalpia ica potonquj, impã contetema, in vncan toctitoque, mjmjcque: yoan ontetl tzopelic tamalli, contetema, vncan oemjlhujtia: auh in ie oncalaquj tonatiuh, njman ie ic quintlatlatilia, in çan ie no vncan: vncan contlecavia:

Tenth Chapter, in which is told how the rulers took their pleasure.

Injc matlactli capitulo, ipan mjtoa injc nocellel qujxtiaia tlatoque. 643

When the ruler went forth, in his hand rested his reed stalk which he went moving in rhythm with his words. His chamberlains and his elders went before him; on both sides, on either hand, they proceeded as they went clearing the way for him. None might cross in front of him; none might come forth before him; none might look up at him; none might come face to face with him.

In jcoac quiça tlatoanj, imac onotiuh, iacapitzac, injc mapilotiuh, injc matlatotiuh quiiacana in jtechiuhcaoan, in jtaoan, necoc vmac in mantiuj, in quitlapeujlitiuj: aiac vel quiiacanjlzequj, aiac uel ipan quiça, aiac vel acopa quitta, aiac uel quixnepanoa, [481] 643 644

He sang; songs were learned; chants were intoned. They told him proverbs and pleasantries to pass the time.

cujca, mocujcamachtia, cujcaeheooa, quitlatlaquechilia, quiçaçanjlhuja, [521]

They played ball. There were his ball-catchers and his ball-players. They wagered [in this game] all [manner of] costly goods—gold, golden necklaces, green stone, fine turquoise, slaves,[1] precious capes, valuable breech clouts, cultivated fields, houses, leather leg bands, gold bracelets, arm bands of quetzal feathers, duck feather capes, bales of cacao—[these] were wagered there in the game called *tlachtli*.

vllama, vncatca imolpixcaoa, ioan inmolancaoan, quitlanjtoa in jxqujch tlaçotli in teucujtlatl, in teocujtlacoucatl, in chalchiujtl, in teuxiujtl, in tlaçotli, in tlaçotilmatli, in tlaçomaxtlatl, in milli, in calli, cotzehoatl, teucujtlamatemecatl, quetzalmachtiocoyl, xomoiujtilmatli, cacaoapetlatl in vncan netlanjoa, itoca tlachtli: [525 526] [301 576 314]

On the two sides, on either hand, it was limited by walls, very well made, in that the walls and floor were smoothed. And there, in the very center of the ball court, was a line, drawn upon the ground. And on the walls were two stone, ball court rings. He who played caused [the ball] to enter there; he caused it to go in. Then he won all the costly goods, and he won everything from all who watched there in the ball court. His equipment was the rubber ball, the leather gloves, girdles, and leather hip guards.

necocampa imac tlatepantectli, cenca tlaiecchiuhtli injc xipetztic in tlachmatl, ioan in tlalmantli: auh in vncan vel inepantla tlachtli, onoca tlecotl tlaxotlalli in tlalli, auh in jtech tlachmatl, vntetl in tlachtemalacatl manca, in aquin ollimanj vncan tlacalaquja, vncan quicalaquja olli: njman ic quitlanj in jxquich tlaçotli tlaiquitl, auh muchintin quintlanj, in jxquichtin tetlatlattaque, in vncan tlachco: itlaujcallo in olli, maiecatl, nelpalonj, queçeoatl. 345 526

Patolli was played with large beans—four large beans with holes bored into the surfaces. The game was won when from their hands they scattered the four beans on a mat painted in widely spaced black [lines], with which the *patolli* mat was designed. There went to be added the counters—twelve [of them], six the property of each, the counters of each of the contenders. He who won in playing *patolli*,

Patoa ica aiecotli, vevej etl naubtetl in tlaixcoionjlli injc motlanj immatica in quichxioa in nauhtetl etl, quicuiloa ce petlatl, tlitica, papatlactic in tlilli, injc mjcujloa patolpetlatl, in vncan mopouhtiuh tlapoaltetl matlactetl omome chichiquacentetl imaxca intlapoaltzuh icecemme in jxnamjquj in motlanj in patoa, quitlanjlia in ixquich tlaçotli, centic teucujtlacoucatl, chalchiujtl, teuxiujtl, matzopetztli ipan ce chalchiujtl 524 524 525

1. *Tlaçotli*: the corresponding Spanish has *dineros (dinerili)*. See also below, description of *patolli*.

524 525 [787] 526 411 [301] 643 [223] 351 522 524 517 [732] [231]

wear* all the costly goods: golden necklaces, green stones, fine turquoise, bracelets on which were strung green stones or fine turquoise, quetzal feathers, sleeves, hauses, fields, precious capes, mats, large capes, green stone lip plugs, golden ear plugs, duck feather capes. And he who played *patolli*, who cast the beans, if there he made one [of them] stand, if the bean stood up there on its thicker end, it was taken as a great omen; it was regarded as a great marvel. Then he won all the costly goods. [The other] lost even though he had not yet attained the specified number of throws. Thus were all agreed; thus all came to the end [of the game].

They shot with bow and arrow—with a bow, with a shaft, with bird arrows, with darts. With this belonged a bracelet on which were large, round, green stones or fine turquoises. The ruler placed it about his wrist.

They used a sling, and cast stones with the sling. With these belonged a net for the small stones, rounded so that the small stones were polished. With these they cast stones at small birds. They hunted with a bird net; with it they captured various birds.

Flower gardens were laid out; flower beds were laid out. They put in them all the various flowers.

There were their jesters who provided them solace and gave them pleasure. And [there were those] who rolled a log with their feet thus bringing pleasure in many ways. Their deeds were laughable and marvelous; for with the soles of his feet one man [lying] below thus did—he made a thick, round log dance with the soles of his feet [while] he lay upon his back and cast the log upward. With only the soles of his feet he did this.

Many things they did to bring men pleasure. There were their servants, their pages who attended them and gave them solace; dwarfs, cripples, hunchbacks, servants. They kept eagles, ocelots, wolves, mountain cats, and various birds.

chalchihuipj anoço teoxiuitl, quetzalli, tlacoxli, calli, milli, tlaçoxihuatli, pepechtli, xoxoctic tlilmatli: chalchihuitentl, teoxiuhtlamacochtli, xamaxiltilmatli. Auh in aquin patoloaj, in quichiuaco in ell, inchi cecentl ell ic tzonpechtli, in mocpetentica: ell, in ynipa ic tzinxinjtic: cenca tetlamachoia, cenca tlamaxiçotli ipan mottaia: ninoan mochi quichiuaj, in jaquich tlaçotli, in motlanjtoa in macuxel xiuitzo açi in quenquixtl aquilli, injc tetlamacoxcalo, injc nenapalo.

Tlatlanjtia tlanjpoloica, tipotoca, totomjtica, tlacochtica: ideuicallo, matzopetztli ipan ce, uei chalchiuitl, ololtiuhqui, anoço teoxiuitl in jmaquechtican quichalia tlatoxuj.

Tlatlacaloaxija, tlatlamoda ican tlacalhoaxtli, injcallo tekolomatlatl mjnjtic injc mopetlaoa tekiotli, ic quimotla tepiuetza tzotzoc, tlatlapechmatlaxija in jca totomatlatl: injc quimaçi nepapan tzotzoc,

monochimjltia, mamochitepantia, caquja, in jaquich nepapan xochitl,

vncatca intetlaveuetaquiçicaloan in quimelelequiztiaia, in quicecemelcia: ioan quaujlacamoque in quipaquiloa mjiec: tlamantli in jatlachical teuetaquiti, ioan mauiztic, in jca itocpal tlanjpa injc tlilmati çe tlacatl, tomaoc in quimanjmjlli in quimoia ica itocpal aquecmec acopa in cozmicauj quammjmjlli çe ichcatl in jtocpal ic tlamati,

mjiec: tlamilcti, in tecccmelti in quichioa, vncatca imaxchoan, itoloan in quimjcaxinecca in quimchellelequiztiaia, tzapotac, villanc, tepotzotlac, teachtac, quiquixtia quaquatzti, eçelotac, cuicuitlachtin, ocotochtin, nepapan tzatzi.

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2. The Real Academia de la Historia MS reads quitlaloloc (he wrapped) instead of quitlaxilo.

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—After Bustamante y Troncoso

• 86. Punishment of an erring official (Chapter 17). 87. Punishment of a careless musician (Chapter 17). 88-90. Keeping watch in the city against enemies (Chapter 17). 91. The game *tlachtli* (Chapter 17). 92. Gifts of the ruler to the poor (Chapter 17).

[p. 36(M)]

1/1 [This caption is no error. - Analyst]

[p. 36(L) is blank]